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SELECTIONS

FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,

Received up to 15th July, 1870.

POLITICAL (DOMESTIC).

The *Akhbár-i-Alam* of the 23rd June brings to notice the serious evils resulting from the practice of decorating children with ornaments.

These trinkets, though worth but a paltry sum, are the constant cause of barbarous murders. Hundreds of cases of this shocking crime occur in India year by year, and the writer thinks that Government should take as vigorous measures to put a stop to it as they have done in checking the practice of causing abortion, infanticide, suicide, and the like crimes.

As a preliminary step, he recommends that, in order to impress on the minds of the people the mischief wrought by the abuse in question, Government should order all cases of murder having their origin in this evil practice, which have happened during the last ten years, to be collected from the records of the Criminal Courts and the Police Department, and published in the *Government Gazettes* for the information of the public. This done, the Government should frame a regulation ruling that whenever a child is found by a policeman or Municipal employé wearing ornaments, of whatever value, they shall be confiscated by Government, the price to be devoted to a hospital or other institution of public utility ; and the parents or other guardian of the wearer shall be subjected to a fine equivalent to the value of the ornaments.

This plan, says the editor, however much it may disgust the people, is sure to put a stop to a practice which, as has been mentioned above, is the fruitful source of crimes of the most abominable nature.

The *Oudh Akhbár* of the 28th June, in referring to the arrangements set on foot by the Oudh Government this year for ensuring a correct registration of deaths, and pointing out the great variety of benefits to be gained by the measure, remarks the impropriety of carrying it out through the dreaded agency of the police—a plan which raises innumerable suspicions in the minds of the common people, and thereby leads them to stifle the truth and make mis-statements.

The editor is of opinion that the task of registration should be assigned to village school teachers, who, he says, will not only be able to do it correctly and efficiently, but will explain to the people the real object of Government in making a registration of the kind.

The same paper, in a long editorial, gives a pathetic account of the exactions which now-a-days form a principal topic of discourse at Lucknow, *viz.*, those practised by the Municipal Committee of the place. The rate of the Municipal tax is stated to have been raised from eight annas per cent. to one pie per rupee, for no apparent reason. But this is not all. A new tax is in course of being levied on brick-makers and potters, varying from 1 to 200 rupees per annum; while rules are about to be framed for imposing a special assessment on brokers, weighers of commodities, and jewellers.

These varieties of local taxes, viewed in connection with the Government Income-tax, are represented to have disgusted the people at large, and created a general disaffection and distrust towards the ruling power.

As the safest and easiest course for redressing the grievance, the editor concurs with the *Lucknow Times* in recommending that the heavy items of expenditure sanctioned for repairs of roads, &c., which are unnecessarily large, be curtail-

ed. The large sum of Rs. 22,052-6-0 under this head for the current year, for instance, might be conveniently reduced, instead of resort being had to the plan of increasing and extending the municipal assessments.

The editor hopes that the Financial and Judicial Commissioners, who are noted for their interest in the welfare of the people, and are said to be influential with the Chief Commissioner, will take some measures to have the grievance removed, and have compassion on the distress of a population of 275,000 souls.

The *Agra Akhbár* of the same date alludes to the proposal, said to have been referred to Sir Richard Temple, that the services of stamp venders be dispensed with. In Bengal alone, it is stated, the amount spent under this head in the official year 1868-69 was no less than Rs. 21,31,141. The *Indian Daily News* sees no reason why this enormous sum should have been thrown away, for the light duties performed by them could easily be entrusted to public servants employed for the same purpose in Government Treasuries. A suitable allowance for the additional work might be assigned to them, which would bear a very small proportion to the heavy expense incurred under the existing system.

The *Jalwa-i-Tír* of the 30th June reports that, in consequence of the frightful prevalence of cholera in Madras, the Government of the place has permitted the employment of *doli* bearers, to the number of 75, for conveyance of persons attacked by the disease to the hospital. The number of patients who fell victims to the disease during one week is stated to have been 179.

In Faizabad, too, it is stated the disease is raging fiercely, so much so that upwards of 4,000 men died of it within a short space of time. The Chief Commissioner is said to have written to the Government of India for the issue of orders to the Sanitary Commissioner to investigate the cause and origin of the disease.

The *Kárnámah* of the 4th July, while noticing the advantages gained by the people by the issue of money orders from Public Treasuries, points out that, in order to save inconvenient delays in the realization of the money, and to ensure the usefulness of the system, Treasury Officers should take care that the letter of advice is forwarded to the paying office on the same day as that on which the money order is drawn.

The *Shola-i-Túr* of the 5th July, in alluding to the case of a merchant, who, while travelling with his family in a dák-garí from Cawnpore to Furrukhabad, was attacked by a gang of robbers, who maltreated and wounded all in the coach, and robbed them of property and valuables estimated at Rs. 4,000, attributes the occurrence to the recent reductions in the police, in accordance with which the guards formerly stationed at the different stages have been withdrawn, and the Grand Trunk Road is no longer patrolled by a guard every night.

It is added that the bad characters of the Sádh clan, who were expelled by the Magistrate of Furrukhabad from his jurisdiction, have taken up their abode in and about Cawnpore, and that these depredations are probably due to them.

The *Akhbár-i-Alam* of the 7th July, in re-producing from the *Urdu Delhi Gazette* the statement that a native official at Allahabad, who had lately purchased a plot of rent-free land, on its being subjected to payment of rent by the Collector of the district, refused payment, and then lodged an appeal in the High Court; and that the Commissioner on becoming aware of this conduct of the Bábú had him suspended, and finally dismissed, on the ground that it was unbecoming in a public servant to set himself against the Government he serves, wonders that the Commissioner should dismiss an official simply for instituting an appeal against the Government, and remarks that it never before heard of a Government servant being dismissed for appealing, say, against the Income-tax or other Government measure.

EDUCATIONAL.

The *Naiyir-i-Akbar* of the 23rd June reports that the Sanscrit school, established at Banda last year by the educated natives of that city, is now in a flourishing condition ; and, by imparting instruction of a high order, has attracted a large number of students. The district authorities are said to take great interest in the school.

The *Oudh Akhbár* of the 28th June concurs with the *Humái Panjáb* in condemning the policy which the Government of India has in contemplation of withdrawing State support from the institutions for imparting higher English education to the natives of India :—

"It is certainly a grievous mistake on the part of our rulers," remarks the editor, "to think that boys who study at Government Colleges chiefly belong to the middle class of the people, and are in affluent circumstances. With the exception of Calcutta, where English education is highly appreciated by the people at large, one will rarely find through the whole extent of the Bengal Presidency—from Cuttack to the farthest limit of the Panjáb—sons of the rich pursuing their studies at Government schools or colleges. As a rule, it is with the greatest difficulty that they are induced to learn their own vernacular—Hindi or Urdú—to say nothing of English.

"Since, then, they show such apathy towards English education at a time when they can acquire it gratis, we may imagine how far their aversion to study English will go when State support is withdrawn. Of a truth, the mischief which this imprudent measure, quite repugnant to the rules of good Government, will work, cannot be better described than in the language of the *Humái Panjáb* :—

" ' It is an unquestionable fact that if the policy contemplated by Lord Mayo is carried out, the light of learning which has begun to dawn upon India will altogether vanish, and the darkness which once covered it will resume its reign. All hope

that poverty and ignorance may be brought to an end will pass away, and the labours of years in the direction of enlightenment will be given to the winds. The admirable training which has enabled natives of India to compete with Europeans, even upon the latter's own ground—which has taken them to England and brought them face to face with the stir of western thought in its very focus—will be put away utterly out of mind, and cease as if it had never been.' "

The *Rohilkund Akhbár* of the 2nd July is informed that Maulví Mohammed Ibrahím Alí, a gentleman of Bichhraon, has made a donation of Rs. 1,000 in aid of the proposed College at Allahabad.

The Maulví is spoken of as foremost among the Musalmans of Rohilkund in acts of charity and benevolence, as His Highness the Mahárájah Pratáp Singh of Tájpore is among the Hindus.

The *Malwá Akhbár* of the 6th July, alluding to the proposals submitted by Lord Mayo to Her Majesty's Secretary of State for India, in connection with reductions in the Educational Department, regrets to learn that they have met with approval.

This has been the cause of much concern to the great majority of liberal and enlightened men, who, it is said, are holding meetings with a view to submit a protest against the policy to the Duke of Argyll. The editor hopes that His Grace will be moved to accede to their wishes, and will withdraw his sanction.

The *Jalwa-i-Túr* of the 7th July learns that the Secretary of State for India has recently appointed Miss Isabel Bain Superintendent of the Female Normal School at Madras, on a salary of Rs. 300 per mensem, together with an extra allowance of Rs. 50 monthly for conveyance charges.

This lady is described as a highly experienced teacher, well acquainted with the different systems of tuition of England,

France, and the United States, and possessing excellent testimonials of her qualifications.

MISCELLANEOUS.

The *Naiyir-i-Akbar* of the 23rd June publishes the proceedings of a meeting held at Lucknow on the 11th idem to protest against the Income-tax. Speeches of the leading men of the city were read, in which the tax was strongly censured and its evils described in vivid colours. It was denounced as an oppressive measure, similar to the poll-tax in England or the *Jazia* (*i. e.*, the capitation-tax levied by Musalmans on their subjects of another faith) during the period of the Mughal sovereigns of Delhi. It is said to be a scheme in condemning which the newspapers of England and India have been unanimous.

The *Times*, for instance, is stated to have observed that, accustomed as the people of England are to taxes, even they are taken by surprise when they hear of a rate of $7\frac{1}{2}d.$ in the pound.

To exact so heavy a tax at a time of profound peace and tranquillity is most oppressive and uncalled for. To add to the people's distress, local and municipal taxes have been imposed by Municipal Committees over and above the Government tax.

The *Lucknow Times* is quoted in proof of the intolerable burdens which the people of that city have to bear. In addition to the Imperial Income-tax, two other taxes are extorted from them by the Municipality under the name of the Municipal-tax and the House-tax.

The proceedings ended in an expression of hope that the memorials submitted to the Imperial Government by the people of Calcutta, Bombay, and all the great towns of India, would meet with a favourable consideration from a Government, which is notorious for its exertions in alleviating the physical miseries of the people.

The *Shola-i-Tür* of the 3rd June quotes the *Rangoon Gazette* to the effect that the King of Burmah is greatly in favour

of the Christian religion, and shows great kindness to the Missionary at his capital. In consequence of His Majesty's patronage, Mission Schools are being established in his dominions.

The *Agra Akhbàr* of the 30th June notices the exertions that are being made by Bábú Harish Chandra, a gentleman of Benares, to check useless expenditure on marriage ceremonies. A monster meeting, composed of men of all classes of the people, is to be held at the Government College on the 15th of July, at the instance of the Commissioner, to take his proposals into consideration.

The *Ab-i-Hayàt-i-Hind* of the 1st July, in connection with the marriage ceremonies obtaining among the Hindús, notices the practice of *badan*, or the agreement by which the girl's father binds himself to pay a fixed sum of money to the man's.

The sum thus stipulated was originally divided into three grades, of Rs. 325, 225, and 125. In the lapse of time these rose to Rs. 500, 350, and 250, which ultimately increased to Rs. 750, 500, and 375. A fourth scale is also current, which is quite arbitrary.

It is said that the reason why there are four scales for the *badan* is that the Kanaudi Brahmans, among whom the custom took its rise, and spread thence to Kayaths and other castes, were originally of four degrees, one scale being appropriated to each. These Brahmans are still to be found in Sarái Mírán, Bhagwantnagar, Muradabad, and Lucknow.

In cases where a Brahman of the fourth or last class marries his daughter to any of the three classes above him, he has besides to make ample promises of money, quite irrespective of the *badan*.

With a view to put a stop to the practice in question, the editor recommends that Government should levy a special tax, say of Rs. 5, 10, and 20 on the three scales above specified, and

issue a notice mentioning the rates, and announcing that in default of payment double of them will be enforced, and that Government will not abolish the tax until the practice is put a stop to.

The *Rohilkund Akhbar* of the 2nd July gives an account of a meeting which was held in the Hanover-Square Rooms, London, on May 26th last, for the purpose of discussing the question of the exclusion of women from the franchise and other privileges now held exclusively by men.

The meeting was attended by a large number of eminent men, and presided over by Mrs. P. A. Taylor. There was also a large gathering of ladies upon the platform. Mrs. Taylor addressed the assembly, arguing that it was unjust and illogical to consider women unfit for a share in the Government of the country, when they were acknowledged to be the fit persons to be entrusted with the care of the household, and were, moreover, compelled to pay taxes like other citizens. She contrasted the unwillingness of men in the present day to do justice to women with the feeling which manifested itself when the abolition of slavery was proposed. Men were found then to declare that there was a natural fitness in the servitude in which the negroes were kept, and that liberty was only meant for their masters. Notwithstanding their unreason, the cause of Liberty and Justice conquered then, as it will undoubtedly prevail now, when it is seen that women are in no respect inferior to men in discretion or capacity.

It is said that this appeal was approved of by all the eminent persons present, except Mr. Mill, who replied, pointing out that the chief objection made by men to allowing women to take part in public affairs was that the latter were notoriously more subject to clerical influence than men; and it was feared that, if admitted to authority, they would import all manner of sectarian hatreds and divisions into the business of the commonwealth.

Other objections were also urged, but without effect, the ladies on the platform replying to all with so much warmth and vigour that it was obvious that they intended never to cease agitation and discussion until they obtained the liberty they demanded.

The meeting at last broke up without any definite conclusion being arrived at. The ladies, however, intend to hold another shortly.

The *Majma-ul-Bahrain* of the 7th July states, on the authority of the *Humái Panjáb*, that the rule under which Uncovenanted Servants of Government were compelled to retire from service after the age of 55 has been modified, 60 having been fixed as the limit. Under the 55 year rule, many of the officers who were still well fit for an active discharge of their duties were forced to resign their posts, and this has doubtless suggested the modification.

The *Urdu Delhi Gazette* of the 9th July states, on the authority of a Calcutta newspaper, that in pursuance of the Act recently promulgated in India, the following native gentlemen have been recommended to His Excellency the Viceroy and Governor-General for appointment to the Civil Service—all in the Executive Branch:—

Maulví Abdul Latíf, and Bábús Srí Náth Ghose, Bankim Chandra Chatarjí, Tárak Náth Ghose, and Ishur Chandra Mittra.

The *Khair-Khwáh-i-Panjáb* for the first two weeks of July publishes a long article by Munshí Sheo Narain, Secretary to the Municipal Committee, Agra, in which the writer dwells upon the baneful influence upon society of sturdy beggars, who, although able to work for their livelihood, prefer idleness and a wandering life.

To do away with this nuisance, he recommends that Government should establish a work-house, where all able-bodied beggars may be forced to work and earn their subsistence.

The following Vernacular newspapers have been examined
in this report, viz. :—

No.	NAME.	WHERE PUB- LISHED.	DATE.	WHEN RE- CEIVED.	
				1870.	1870.
1	<i>Akhbár-ul-Akhyár,</i>	... Muzafferpore, ...	June 15th	July 7th	
2	<i>Gwalior Gazette,</i>	... Gwalior, ...	" 19th	" 1st	
3	<i>Matla-i-Núr,</i>	... Cawnpore, ...	" 20th	" 5th	
4	<i>Agra Akhbár,</i>	... Agra, ...	" 20th	" 5th	
5	<i>Jagat Samáchár,</i>	... Meerutt, ...	" 21st	" 1st	
6	<i>Málwa Akhbár,</i>	... Indour, ...	" 22nd	" 2nd	
7	<i>Najm-ul-Akhbár,</i>	... Meerutt, ...	" 22nd	" 8th	
8	<i>Akhbár-i-'Alam,</i>	... Ditto, ...	" 23rd	" 1st	
9	<i>Naiyir-i-Akbar,</i>	... Bijnour, ...	" 23rd	" 4th	
10	<i>Gwalior Gazette,</i>	... Gwalior, ...	" 26th	" 4th	
11	<i>Márwár Gazette,</i>	... Jodhpore, ...	" 27th	" 7th	
12	<i>Kárnamah,</i>	... Lucknow, ...	" 27th	" 1st	
13	<i>Urdú Akhbár,</i>	... Delhi, ...	" 27th	" 5th	
14	<i>Matla-i-Núr,</i>	... Cawnpore, ...	" 27th	" 11th	
15	<i>Shola-i-Túr,</i>	... Ditto, ...	" 28th	" 1st	
16	<i>Nasím-i-Jounpore,</i>	... Jounpore, ...	" 28th	" 2nd	
17	<i>Oudh Akhbár,</i>	... Lucknow, ...	" 28th	" 1st	
18	<i>Málwa Akhbár,</i>	... Indore, ...	" 29th	" 13th	
19	<i>Akmal-ul-Akhbár,</i>	... Dehli, ...	" 29th	" 2nd	
20	<i>Najm-ul-Akhbár,</i>	... Meerutt, ...	" 29th	" 11th	
21	<i>Lawrence Gazette,</i>	... Ditto, ...	" 29th	" 5th	
22	<i>Naiyir-i-Akbar,</i>	... Bijnour, ...	" 30th	" 11th	
23	<i>Akhbár-i-'Alam,</i>	... Meerutt, ...	" 30th	" 5th	
24	<i>Mufíd-ul-Anám,</i>	... Futtehgurh, ...	" 30th	" 8th	
25	<i>Majma-ul-Bahrain,</i>	... Ludhiana, ...	" 30th	" 5th	
26	<i>Benares Akhbár,</i>	... Benares, ...	" 30th	" 5th	
27	<i>Agra Akhbár,</i>	... Agra, ...	" 30th	" 5th	
28	<i>Jatwa-i-Túr,</i>	... Meerutt, ...	" 30th	" 5th	
29	<i>Ab-i-Hayát-i-Hind,</i>	... Agra, ...	July 1st	" 5th	
30	<i>Samai-Binod</i>	... Nynee Tal, ...	" 1st	" 5th	
31	<i>Rifáh-i-Khaláiq,</i>	... Shajehanpore, ...	" 1st	" 12th	
32	<i>Mufíd-i-Am,</i>	... Agra, ...	" 1st	" 9th	
33	<i>Rájputána Social Science Congress,</i>	{ Jaipore, ...	" 1st	" 5th	
34	<i>Núr-ul-Absár,</i>	Allahabad, ...	" 1st	" 1st	
35	<i>Urdú Akhbár,</i>	Delhi, ...	" 1st	" 12th	
36	<i>Allygurh Institute Gazette,</i>	{ Allygurh, ...	" 1st	" 4th	
37	<i>Urdú Dethi Gazette,</i>	Agra, ...	2nd	" 7th	
38	<i>Rohilkund Akhbár,</i>	Muradabad, ...	2nd	" 16th	
39	<i>Meerutt Gazette,</i>	Meerutt, ...	2nd	" 5th	
40	<i>Panjábí Akhbár,</i>	Lahore, ...	2nd	" 5th	
41	<i>Anjuman-i-Hind,</i>	Lucknow, ...	2nd	" 7th	
42	<i>Gwalior Gazette,</i>	Gwalior, ...	3rd	" 11th	
43	<i>Karnámah,</i>	Lucknow, ...	4th	" 8th	
44	<i>Shola-i-Túr,</i>	Cawnpore, ...	5th	" 11th	
45	<i>Oudh Akhbár,</i>	Lucknow, ...	5th	" 11th	
46	<i>Nasím-i-Jounpore,</i>	Jounpore, ...	5th	" 11th	
47	<i>Lawrence Gazette,</i>	Meerutt, ...	6th	" 14th	
48	<i>Akmal-ul-Akhbár,</i>	Delhi, ...	6th	" 11th	
49	<i>Málwa Akhbár,</i>	Indore, ...	6th	" 14th	

No.	Name.	Where Published.	Date.	When Received.
			1870.	1870.
50	<i>Jagat Samachár,</i> ...	Meerutt, ...	July 7th	July 14th
51	<i>Benares Akhbár,</i> ...	Benares, ...	" 7th	" 14th
52	<i>Majma-ul-Bahrain,</i> ...	Ludhiana, ...	" 7th	" 13th
53	<i>Akhbár-i-'Alam,</i> ...	Meerutt, ...	" 7th	" 14th
54	<i>Jatwa-i-Tár,</i> ...	Ditto, ...	" 7th	" 11th
55	<i>Rajputána Social Science Congress,</i> ...	{ Jaipore, ...	" 8th	" 14th
56	<i>Allygurh Institute Gazette,</i> ...	Allygurh, ...	" 8th	" 11th
57	<i>Urdu Delhi Gazette,</i> ...	Agra, ...	" 9th	" 12th
58	<i>Khair Khwah-i-Panjáb,</i> ...	Gujaranwalla, ...	{ 1st & 2nd weeks	{ "

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ALLAHABAD :

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